

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

SATURDAY, FEBRUARY 23, 1828.

VOLUME V.—NO. 5.

CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent, will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—Post Paid.

FOR THE CHRISTIAN SECRETARY.

THE OLD AND YOUNG INFIDEL.

B. and R. lived in the same county, in this State, and both died in 1826. B. possessed more than common talents, but was rough and surly in his deportment, and apt to trifle with scripture and the work of the Holy Spirit. Being exposed to temptation among profligate companions, he became a dupe to his passions, and the intoxicating draught.

Between the years of 30 and 40, B. became convinced of his danger as a sinner; and anguish and horror seized upon his soul! He groaned, he wept, and walked the fields, but found no ease to his guilty conscience. In this dreadful state of mind he wandered to a solitary place, and there asked God to remove these awful apprehensions from his mind: he made an effort to rid himself of those feelings, and went to his house easy, and free from terror. From this time forth, he read the scriptures only to find arguments to vindicate his own peculiar sentiments.—He would blaspheme, and be offended when religion flourished; and thus dampened the zeal of his friends when they felt interested for his soul's welfare.—He at times pretended to doubt the immortality of the soul; at other times, some awful apprehension of retribution would make him tremble. I have heard him say, "that he was not afraid to die, and run the risk of meeting God in his present situation." He was always sure to ridicule or censure those who endeavoured to convince him; and for years before he died, I avoided engaging in conversation with him, for it was sufficient to appal the firmest mind to hear his awful imprecations. I called to see him a few days before he died, and he "said he endured great bodily pain—could continue but a short time, but was not afraid to die." I told him, "I had nothing to say upon that subject, having said all that was duty years before," and left him. Some of the last days he lived, he spent in great mental agony, often saying, "I shall die, and go to hell!" One day he said, "It would be a dreadful thing to be buried in that fire, (pointing to the fire on the hearth,) but I shall soon be in a worse fire than this. He requested those he had despised, to pray with him; and though he died in deep despair, he had a full conviction of the truth of the Christian religion, and salvation through a Redeemer.

R. was the son of wealthy parents, who possessed good natural understanding, and gave their children an opportunity of obtaining some useful knowledge; yet among their books were found the writings of Volney, Voltaire, and Paine.—Young R. frequently heard his father say, that "Seneca's works were as useful as the Bible, and as well calculated to produce good morals." But his mother was a Christian, and offered many prayers for her husband and children. Young R. believed like his father, and was prepared to follow every vicious habit, which is common for the profligate of this age. He sought the company of the Sabbath-breaker and drunkard, and practised their vices, till he had almost forgotten the name of virtue. He lost all sense of honor and shame, and became a terror to his friends! Three years before he died, a powerful revival of religion was experienced in the place where he lived; and young R. with a dozen others, would procure a quantity of ardent spirits, and meet together on the Sabbath, saying, "The Christians have their meetings, and we will have ours!" Thus he and his companions continued, despising the work of the Lord, till it subsided. At length he began to feel the bad effects of hard drinking. He bloated, and his blood became so inflamed, as to make it necessary for him to desist from drinking spirits of any kind. He would go to his bottle, then in

despair to his bed, in great agony. It was a severe trial to him to give up his dram, and he was in torment if he drank it. When he saw that he must die, his agony increased, and eternity, with a measure of its realities, appeared in full view before him. He saw what his past life had brought him to, and gave himself up to despair. He told his friends "that the time had been when salvation was offered him, but now it was too late, and it was in vain to pray for him! He believed in a Saviour, a heaven, and a hell!" He requested his father to warn his younger brother to shun his examples, and make his peace with God. Just before he died, he swooned away, and little appearance of life remained. When he awoke from his stupor, he said he had been in hell two hours, and was going there again to be a companion of devils to all eternity!!! His brother-in-law said, "you were not afraid of death in health, but have expressed yourself in the strongest terms, that you believed nothing in a future state." Said R. "I believed nothing I said," and soon died.—The writer is personally acquainted with the two characters described, and many can witness the truth of this history.—"The wages of sin is death." Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy, and unto God who will abundantly pardon."

For the Christian Secretary.

ERRORS CORRECTED, AND TRUTH DEFENDED: in reply to "V."

NO. II.

Having made some remarks concerning the Jewish nation, we will now take a view of that Kingdom, "set up by the God of Heaven," in the days of certain Kings, according to the prediction of the Prophet Daniel; or in other words, when the voice of John the Baptist was heard in the wilderness, preaching repentance, faith and baptism, which the Evangelist Mark tells us, was "the beginning of the gospel of Jesus Christ, the Son of God." Your contradiction of Mark, and your endeavours to pervert his language, are too palpable to need comment. But I will notice some of your objections, and show that they are condemned both by your own language, and the word of God. You object to the fact, that the gospel was preached in the days of John the Baptist, (should that be admitted as evidence,) because, say you, it was preached before. According to your declaration the question is, when was it preached under that dispensation, which is called the Kingdom of God? The following passages will answer the question; and a host of others, if there was room to insert them. Jesus came into Galilee, preaching the Gospel of the Kingdom of God. Mark i. 14. 1 (Jesus) must preach the Kingdom of God to other cities also, for therefore am I sent. Luke iv. 43. Here we find that not only the gospel was preached, but the gospel of the Kingdom of God, and the Kingdom of God itself.

Another objection I find in your sixth number. I will give your own words, and barely add a few remarks. You say, "The period when the Church should first appear under the New Testament dispensation, is distinctly marked by Christ in his instructions to the Apostles, in the last chapter of Luke, 45 to 49 verses inclusive," &c. [Here you refer to the day of Pentecost, as the "period." When the Saviour thus addressed his Apostles, 40 days had transpired from the time of his crucifixion; and the "period" to which you refer, did not arrive till about ten days after that. Consequently, for fifty days after the crucifixion of our Lord and Saviour, there was no gospel Church! And if your hypothesis is correct, that the nation of the Jews and the Gospel Church, are the same, distinguished only by a change of dispensation—then it follows that during the above named fifty days, there was no New Testament dispensation. Its commencement, you here confine to the day of Pentecost!!!] Say you, "Who can fail of discovering, that by all that Christ and his Apostles did previous to his resurrection, the way was only preparing for the establishment of the New Testament dispensation."

"As an additional proof that the new dispensation was not fully come until after the death of Christ, and hence that his baptism could not be Christian baptism, &c. his divine credentials were not complete until he rose from the dead. The Apostle says explicitly, that he was declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead. Rom. i. 4. This was the grand and concluding evidence to which he refers the Jews."

If I understand your language just quoted, you here have the new dispensation commence at the resurrection of Christ.—It would seem also, that you are so enamoured with the perfection and holiness of those stiff-necked and rebellious Jews, that Jesus Christ could not be the "Son of God with power," &c. without they believed it, and consequently could not set up his kingdom!!! I commenced with your last number upon this subject, in order that while tracing you backwards, I might at the same time be approaching the truth; and shall now refer to your 5th number, where we find the following words:—"But when he offered up himself on the cross, at once the high priest and victim, the veil of the temple is rent in twain without hands, from the top to the bottom; a testimony incontrovertible that then, and not till then, the ancient dispensation ended." Here you declare the old dispensation ended with the crucifixion of Christ, and consequently, (if you are correct,) unless there was a space in which there was no dispensation at all, the new dispensation then commenced. That it did, you also assert while speaking of the Supper. Again you say, "His expiatory death was this fulfilment (of the Passover) in the Kingdom of God." According to this, the "Kingdom of God" had come, before Christ's crucifixion, for he could neither offer himself, nor fulfil any thing in the "Kingdom of God," unless it had existence. In your first number you state, that in the days of John the Baptist, and previous to the death of Christ, the "Kingdom of God" was coming. But Jesus Christ declares at that very time men were "pressing into it." Consequently it must have commenced, it must have arrived; and doubtless Mark was not guilty of falsehood, when he declares that the work of John the Baptist, was "the beginning of the Gospel of Jesus Christ, the Son of God." I will just review the preceding, and compare you with yourself.

In your first number, the "Kingdom of God," (gospel dispensation) was coming. The next I find upon this is in your 5th number. According to the middle of this, it had come when Christ was crucified, and his crucifixion was in it. According to the close of the same number, the old dispensation ended with the crucifixion of Christ, and the new dispensation commenced as soon as he was crucified. The beginning of your No. 6, puts the event three days later than the close of your 5th No. (viz.) at the resurrection of Christ; and before this number is half through, the same event is put nearly fifty days later still, (to wit,) at the day of Pentecost!! If you keep on, Sir, at this rate, you must soon come to the conclusion that the new dispensation has not yet commenced, but look for a Messiah to come; and thus be in full communion with your brethren of the Jewish nation, from whom you justly claim your origin, if resemblance is admitted as a criterion of judgment.

A few more objections remain to be answered, on which I must be brief.—You claim, (No. 5,) that it was necessary that Christ, the Antitype, must fulfil all the types, before he could establish his kingdom. This Sir, is strange reasoning, that when the type belongs to one dispensation, and the antitype to another, they must both be fulfilled in that dispensation to which the type belongs!!!

You say, "The Church under the new dispensation could have no visible form, before the ordinances which marked it were instituted; but the ordinance of the Supper was not instituted until the evening before his death." In reply I will observe, that when we consider the object of the supper, (do this in remembrance of me,) there would have been a manifest impropriety in instituting it before that memorable evening, for the disciples did not need it to keep their Lord in remembrance, when he was with them daily. But when about to leave them, he then says to his church, "do this in remembrance of me."

While speaking of this event, as recorded in John, 16th chapter, 4th and 7th verses inclusive, He says, "And these things I said unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless, I tell you the truth; it is expedient for you that I go away." This will explain why he instituted the Supper the night before his crucifixion, and said unto them, "Do this in remembrance of me."

But Sir, I will show that your own assertions, (though groundless,) contradict the position you have taken above. You claim that baptism came in the room of circumcision, and the supper in the room

of the passover. And the Bible informs us that the seed of Abraham existed as a distinct people, with circumcision as an ordinance among them, for upwards of 400 years before the passover was instituted, and still they were not wanting for visibility. Consequently, upon your own premises, the Gospel Church could exist as long without the supper. But the Gospel Church was not without the supper as many years after the institution of baptism, as the Jews were hundreds of years without the passover, after the institution of circumcision. The last objection which I now recollect, is respecting baptism, which you claim was instituted after the resurrection of Christ, in the words, "Go ye therefore into all the world," &c. When he thus addressed his Apostles, it was 40 days after his crucifixion; and I will now bring forth your own language to contradict this last assertion of yours, and then refute it from the Scriptures.

You have expressly declared, as I have before noticed, that the old dispensation ended, and the new commenced, when Christ was crucified. In your first No. is the following language: "We fairly conclude that Baptism, and the Lord's Supper, have been ordinances in the Church, since the establishment of the Christian dispensation," &c. Hence the conclusion is unavoidable, that there can be no visible church under the Christian dispensation, without baptism."—Here Sir, according to your own language, when Christ said, "Go ye into all the world," &c. the Church had already been under the Christian dispensation for 40 days, enjoying both baptism and the supper, the whole time; and according to your own declaration, they could not have had visibility without baptism. Hence we discover, that Christ did not institute Christian baptism, when he addressed his disciples as above: And it will further appear from the following considerations. In the days of John the Baptist, Christ called and commissioned, or ordained his Apostles, and sent them forth to preach, but they were not then to go to the Gentiles. Among the Jews they preached and baptized, according to their directions; but after his resurrection, the Saviour directs them no longer to confine themselves to the hardened Jews, who had crucified him, but to go among all nations, (the field being the world,) and perform the same duties which had been enjoined upon them, when they were called and commissioned in the days of John: that is, to preach and baptize.

J.

Extract of a Letter to the Editor, dated Illinois, Feb. 5th, 1827.

"It may be gratifying to you to learn, that there is a Temperate Society recently formed in this place, composed principally of young men; and we have great encouragements, that the Lord is about again to visit us with the rain of his grace. Our meetings are large and solemn.—May the great shepherd of Israel gather his sheep into his fold, from the four quarters of the earth."

Yours, &c.

B. F. J.

ASSOCIATION RECORD. MINUTES

Of the Pee Dee Baptist Association, convened at Bethlehem Meeting House, Anson County, N. C., on the 20th, 21st, and 22d days of October, 1827.

SATURDAY, OCTOBER 20.

Met according to appointment, and the Introductory Sermon was delivered by Elder John Monroe, from Ephesians, 2d chap. v. 12. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."

Elder John Culpepper prayed at the opening of business. Letters from eight Churches were read, the names of their Delegates enrolled, and the state of each church minutely.

Baptised 33, received by letter 10, dismissed 6, expelled 7, dead 8. Total 462. Extract from the Circular letter.

In conclusion, dearly beloved Brethren, we recommend to you who are called to preach the Gospel of the Kingdom, to study to shew yourselves approved unto God, as workmen that need not be ashamed, rightly dividing the word of truth. Give attendance to reading, to exhortation, to doctrine. You are not required to neglect your families, and let them suffer; for he who provides not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel. But you are required dear Brethren, to devote all the time you can spare from the necessary support of your

families, to the cause and service of God's kingdom. And you, Brethren, who are not Preachers, but who profess to be subjects of Zion's King, assist your Brethren by your prayers. Be careful to encourage your preachers by contributing liberally to their support, to relieve them from the cares of this world, that they may devote much of their time to the cause of God. Be careful and liberal also, to support charitable and religious Institutions, for the diffusion of Gospel light, and remember the Lord loveth a cheerful giver. Cast thy bread upon the waters, and thou shalt find it after many days.

Consider yourselves as stewards under God, and the time is coming when you must give an account to him of your stewardship; and God ever has, and always will in this life, bless those who discharge their duty to him, and to their brethren; and he will certainly call us to answer, in the day of judgment, for our conduct here below. The consequences of a faithful discharge of duty, or a neglect, will certainly be proportioned to the importance of the duties we are required to discharge. How unspeakably happy will that man or woman be, when the righteous Judge, in the presence of God, angels, and men, will say, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world," "For I was an hungry and ye gave me meat: I was thirsty and ye gave me drink," &c. But if, instead of making a wise improvement of the privileges we enjoy, and a proper use of the things committed to our care, we spend these things in the pursuit and acquirement of the things which perish with the using of them, what must be our consternation when we hear the Judge in that day say, 'Forasmuch as ye did it not to one of the least of these, ye did it not to me.' Reflect, dear Brethren, that the period will soon come, when the things of time shall cease to afford us satisfaction or enjoyment; but things which are not seen are eternal. Act as rational and accountable creatures; and may God give you understanding in all things.

We have enjoyed once more, a pleasing, and to us, we trust, a profitable interview, and we hope a season which will be remembered by many, when time shall be no more. Farewell.

JOHN CULPEPPER, Moderator.

From the London Evangelical Magazine. COMMENTARY

ON PROVERBS xxvii. 19.

"As in water face answereth to face, so the heart of man to man."

This text is generally, if not universally, supposed to refer to the general mould and likeness of all the hearts of men, whether it respects their universal depravity, or the general experience of all true believers. But this is an erroneous explanation; for although it is true that all hearts are alike with respect to their general character, it is not the fact that any two hearts are alike in the sense represented by the text, which exhibits a perfect similitude. Let us examine the passage a little closely, "As in water, my face answereth to my own face, so my heart answereth to another's heart;" this is evidently a false conclusion; for to come to this conclusion, it should have been rendered, "As in water, my face answereth to another's face, so my heart answereth to another's heart," which is an absurdity. We have before hinted, that the text exhibits a perfect similitude; and following these premises, we shall come to the natural, easy, and true solution of the passage. As in water face answereth to face, so the heart of man to himself; that is, a man's life is a perfect transcript of his heart, as his face is reflected in a mirror. "For as he thinketh in his heart so is he."—Prov. xxiii. 7. Universal observation testifies the truth of this elucidation, and proves that the manners and habits of the life, mark the state and disposition of the heart. "By their fruits ye shall know them." R. H.

"Thou art weighed in the balances, and art found wanting."—Dan. v. 27.

These words are decisive of the judgment of God against Belshazzar. He had trodden too closely in the steps of Nebuchadnezzar, and took not warning by the terrible example made of his predecessor, who was driven from men, and had his dwelling with the beast of the field; and was made to eat grass as oxen. "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this!" Pride and its concomitants were the ruin of both; which, when it has swelled a haughty worm to its highest pitch, usually brings some judgment in its train. It will apply to individuals, fami-

lies, and nations, that where this evil has gained such predominant sway, as to bid a kind of defiance to human control, God will let them know that there is One higher than they, by some visitation being brought upon them. "Pride goeth before destruction, and a haughty spirit before a fall." Belshazzar ridiculed "the saints," by drinking out of the vessels of the sanctuary at his impious feast, before the thousands of his lords; and was soon deposed! Let those who, in the present day, imbibe his spirit, consider their ways, and tremble under thoughts of Him, who has other arrows in his quiver. "For his eyes are upon the ways of men, and he seeth all their doings." Let such remember the solemn manner in which the impious monarch was addressed—"TAKEL; thou art weighed in the balances, and art found wanting."

But who can read these words, and not be reminded of the approaching judgment, when we must all stand before His bar, by whom "actions are weighed!" While I anticipate the judge as bringing the balance, I ought well to consider beforehand the charges which the word of truth, and my own conscience, now testify against me; and what replies I may have to make to those charges. The charges will, doubtless, refer to our sins against both the law and the Gospel of God; and who could plead not guilty as to an improper and careless use of God's name and attributes, heart idolatry, evil desires, abuse of the sabbath-day, disobedience to parents, anger, sensuality, a want of uprightness, false speaking, covetousness, unbelief, and neglect of the great salvation? And these are but a small part of the evils we have committed in the sight of God. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man."—(Matt. xv. 19, 20.) See also the works of the flesh, as described in a long and dreadful list, Gal. v. 19—21. While a consciousness of the faithfulness of the account may make the reader grow pale, he may perhaps be saying, But let me have the privilege common to the accused; let me make my defence. I am, indeed, at a loss to imagine what you can have to plead—but proceed. Well, while I admit my incapacity to deny many of the charges contained in the copy of the indictment, I hope I have repented. But did you so repent as to forsake your sins? and did your sorrow lead you, by faith, to the fountain which the love and mercy of God opened for sin and uncleanness?—You are dumb!—What else have you to plead? I have been charitable to the poor and distressed, and have done many things, hoping thereby to clear the account. But what will you say, when told that the price of the soul's redemption does not consist in corruptible things, offerings could not remove one sin? Have you any thing else to plead?—Yes; God is merciful, and in that I trust. But you should know that God is also just; a sight of the balance will teach you this. And the Judge hath said, that unless the last farthing of your debt is paid, he will cast you into prison, and that verily thou shalt not come out thence. What have you now to plead?—I have nothing left. I am glad to see you give up your robes of lies; and, that I do not call your reliance by any improper name—look, see how light you weigh, with all your duties, now the scales are held up!—I acknowledge my sin—I feel its demerit; oh, wretch that I am!—against thee, O Lord, have I sinned, and done evil in thy sight. What must I do to be saved?—Lord, save, I perish!—Know then, that there is forgiveness with God; and I rejoice to tell you, that Christ came into the world to save sinners, even the chief. His language thus addresses you—"Look unto me, and be saved." He has obeyed the law you had broken, and now his obedience forms the matter of a believing sinner's justification before him. The Holy Spirit also sanctifies those whom the blood of Christ redeems. Does this suit your helpless case?—To Christ I now wish to come; relying solely upon his merit for my acceptance at God's righteous bar; trusting to be made holy by his grace, even as he is holy. Now hold up the scales—the beam turns in your favour! Christ is the cause; to him alone be the praise. All is of grace. Now let the redeemed soul say—"Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us."—lb.

Thames Ditton, Surrey.

J. C.

STUDY INDISPENSABLE TO GREATNESS.

It is a fact well worthy the attention of young men, who have the misfortune to consider themselves as great geniuses, that nearly all the master spirits of the British parliament have been distinguished as scholars, before they became eminent as statesmen. If Sheridan is urged as an exception, let it be remarked, that only one Sheridan has ever been heard on the floor of St. Stephens; and that the splendid and terrible assailant of Warren Hastings, sunk at last into a mere writer of comedies, and manager of a play house. Chatham, and Pitt, and Fox, and Burke, and Canning, and Brougham with many

others, whose names shine with a lustre only a little inferior to those above mentioned, were distinguished for their classical attainments. They laid the foundation of their future greatness in the cloisters of the university. Since the world began, genius has accomplished nothing without industry; and no error can be more fatal to the young aspirant after distinction and usefulness, than that indolent self-complacency which rests on the supposed possession of exalted genius.—*Episcopal Watchman.*

INQUISITORIAL TRIBUNALS.

The Christian Observer for March, 1827, contains a Review of Llorente's History of the Inquisition. Few persons, it is believed, can read the accounts relating to the Spanish Inquisition, without being amazed that such an atrocious institution should have been suffered to exist for three centuries in any country in Christendom. A table is given exhibiting the number of persons that suffered by this terrific tribunal, commencing with the year 1481 and ending with 1808,—a period of 327 years.

During that period the number burnt alive was	34,658
Burnt in Effigy	15,019
Condemned to the galleys and prisons	285,214
In the table are several items worthy of particular notice. Under the administration of the Inquisitor General Torquemada, from 1481 to 1496—17 years was burnt alive	10,220
Burnt in Effigy	6,810
Condemned to the galleys and prisons	97,371
Under king Philip II., from 1556 to 1597, 41 years—burnt alive	3,990
Burnt in Effigy	1,845
Condemned to the galleys and prisons	19,450
Under king Charles IV., from 1788 to 1808, a period of 20 years, burnt alive, 0; in effigy, 1; condemned to the galleys and prisons, 42.	

Now what was the object of all this havoc and misery? The inquisitors would say the whole was done to purify the Christian church, and to prevent the spread of fatal errors. But what errors could be more fatal than those, which led the Pope and the inquisitors to murder and torment person whom the Messiah came to seek and to save? At this day the conduct of the Inquisition is regarded with horror in almost every country in Christendom.

THE HARVEST.

Extract of a letter from Henderson N. Y. Dec. 14, 1827.

Last Lord's Day week, I baptized three children, whose united ages amounted to 30 years, all belonging to one family. These children have given good evidence of a change of heart for about seven months. Since the first of last June, I have baptized in this church thirty-two, most of whom are youth, and about one-fourth of them members of the Sabbath School.—*Am. Sunday Sch. Mag. for Feb.*

Rt. Rev. Bishop Holart's *Conservation Sermon*. The Presbyterian church, has published a Review of the Sermon preached at the consecration of Dr. Onderdonk: a copy has been forwarded to us; from it we extract the two concluding paragraphs, with a view to let our readers see what is thought of that extraordinary production by the friends of our common Lord, in other churches. The Sermon referred to, though in doctrine and in spirit the very reverse of what it ought to have been, yet, in the providence of God, will be overruled for good. It explains to the Christian world, most effectually, what are the real merits of the controversy existing in our church.—*Phila. Recorder.*

"I would not be understood as opposing Episcopalians, I love the evangelical members of that Church as my brethren. It is not against Episcopacy that I am writing; but against a corrupted Christianity which is more dangerous to the soul than the impurities of open infidelity itself. I hesitate not to say that the religion which is exhibited in this sermon may be embraced by the whole thoughtless world without their sacrificing any thing which the maxims of that world would not condemn. It does not possess one feature which is peculiar to Christianity in her primitive form. It manifests hostility to nothing but the truth of God's word, the operations of his Spirit, and a life of prayer, the sacred name of Christianity, and wields the perverted authority of Jehovah himself against his own dear children, cries peace to the gay and thoughtless multitude, as they move carelessly along in the broad road that leads down to the chambers of eternal death.

"It is from such a religion as this the Church of God has much to fear. It was just such a religion which called the kings and judges of the earth around the successor of Saint Peter to take counsel against the Lord and against his anointed, and to wear out the patience of the saints." It was just such a religion which, from the Reign of Queen Elizabeth to the accession of William and Mary, filled the prisons of England with the bodies of the poor puritans, manured the soil with their blood, and almost banished every vestige of constitutional liberty and protestant Christianity from that island. And it is just such a religion which, we have a right to expect, towards the winding up of the great drama of human affairs will draw around its standard the various modifications of infidelity and heresy, which prevail in the world, and, under the specious pretence of carrying into effect the 'AWFUL RESOLVE,' of preserving 'at all hazards the sacred deposit,' of what the Bishop now calls 'the primitive doctrines

and worship,' make war with the Saints of the most High."

Revivals. We incidentally find revivals mentioned in different places, with one or two exceptions, in New England, in 1764, 1765, 1767, 1774, if we recollect the date, 1776, 1781, 1782, two in 1783, and another the same year in a college, when thirty were added to the college church; 1775 in three different places, 1788, two in 1791, and one in 1795.—*Conn. Obs.*

The reason why Religious Papers are not taken.

A correspondent who had made some unsuccessful efforts to extend the circulation of our paper, writes us in the following words. "If we had more religion among us, we should think more of a religious paper, but at present our thoughts are too much occupied in earthly things."—*Columbian Star.*

Theological Seminary at Hamilton.—We are authorized to state, that Brother Seth S. Whitman, A. B. of Newton Theological Institution, has been elected Professor of Languages and Biblical Criticism in the Hamilton Literary and Theological Seminary; and that he has accepted the call, and will enter on the duties of his office at the commencement of the next term.—*N. Y. Bap. Register.*

Destitute Churches.—More than 2000 churches are said in the Quarterly Journal to be destitute of Pastors, in the Presbyterian, Congregational, Baptist, Episcopalian and Methodist denominations in this country.

Remark worthy of attention.—Amidst all the vices and all the animosities of the Algerines, the most abandoned wretch never presumes to utter the name of God in vain or add it by way of decoration to ribaldry.

Exemplary.—A merchant in Brunswick informs that previous to his vessel's sailing on her voyage, to be absent eight or nine months, he made an estimate of the expense of furnishing spirits for the crew during the voyage, and found it amounted to about 50 cents a man. He then proposed to the crew to give each a dollar as a substitute for that deleterious article; the crew unanimously agreed to the proposition, and sailed on the 20th ult. without any spirits on board.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, FEB. 23, 1828.

The situation of the conductor of a religious news-paper, is any thing but that which a superficial observer imagines. If he is conscientious in the discharge of his duty, he is desirous to lay before his readers in the most inviting form, such sentiments in regard to Christian doctrine and practice, as are consistent with the analogy of revealed truth, and as will be most useful. And knowing the diversity of tastes, even among good men, he will endeavour to present such a variety of matter, as shall give each of his readers a portion congenial with their minds, and adapted to their situation. For the attainment of this object, he toils incessantly from week to week. He reads the best authors within his reach, and pores over the various periodicals of the day. He examines the word of God. He consumes the hours generally devoted to rest and sleep, in preparing his best thoughts for the public eye. For all this labour, he needs retirement; but instead of this, he is subject to continual interruptions from those who wish to make enquiries or statements, connected with the paper or other matters, either intimately or more remotely connected with the business of his station.—After he has, under all his embarrassments, taxed the best powers of his mind and body to their utmost, perhaps he is greeted by some one of his friends and patrons, with an enquiry like this—Why do you not publish more Missionary intelligence, and less matter of a doctrinal character.—He receives his letters from the Post Office—he opens and reads. One respected correspondent says, I like your paper, but I think it is not necessary to detail the Missionary accounts at so great length as you are in the habit of doing, they become tedious. More pieces of a doctrinal and practical character I think are desirable.

He opens another letter and reads, That more accounts of revivals, and obituary notices of eminent Christians, and Missionary intelligence, and fewer doctrinal, and practical essays, are desirable. Another wishes for more of the passing news of the day, and fewer long articles, which, although on interesting and important subjects, yet are not as desirable as shorter notices of passing events. From another he learns, that in order to produce any permanent effect, it is necessary that the subjects discussed in the paper, should be done thoroughly, in order for which more space should be given them. That these short notices, and brief remarks, are good in their place, but not so profitable as more elaborate essays. From another he learns, that the paper would be much more interesting, if it were devoted mainly to reviews of works of merit, in the various departments of science, literature, and the arts,—with well written essays on important subjects of Christian faith and practice.

From another he learns, that certain polemical pieces have been read by him and his neighbours with much interest and profit, and he thinks more of such matter would improve the paper vastly, because controversy elicits truth. And he urges, what would have been the condition of the world, had not Jesus Christ and his Apostles, not only exhibited the spirit of Christianity in their lives, but publicly preached the gospel also "with much con-

tention," and withstood the corruptions of the world?—That it is our duty to contend earnestly for the faith once delivered to the saints. What would have been the situation of the Christian Church now, had not Martin Luther and his coadjutors, controverted the doctrines and the usurpations of Papal Rome.

From another he learns, that he is tired of polemical dissertations. That they are in his opinion unprofitable, and gender a bad spirit. He wants short, evangelical, and pointed addresses to the heart, in regard to Christian duty.

From another, he learns that the religious department is very well on the whole, but he wants more political news, and in better season; forgetting perhaps the main design of the paper, and the fact that his distant location from the office, and his proximity to other papers, is the cause of the latter difficulty of which he complains.

The Editor would willingly gratify all these various and conflicting tastes, but he finds it impracticable—and he again resolves to be thankful for the friendly hints given, and endeavours to profit by them, while he exercises his best judgment in regard to the character which he shall give the paper; and gratify as far as he can, each of his respected patrons.

But in the midst of his cogitations, he opens another letter,—"My papers have repeatedly failed of reaching me of late; can you not remedy this evil? I shall discontinue my subscription, and so will my neighbours, unless you can send them regularly." Perhaps they go by mail, perhaps by post, perhaps by stage; and have doubtless been faithfully deposited in the proper place, to be conveyed to the subscribers. But the Editor of course, is held responsible for their safe delivery, whether the subscribers reside in an adjoining town, or in a distant State. Here a question arises, Where does the blame lie? Who is the delinquent? This must be enquired into. The Post Master must be consulted.—The Stage Proprietor must be visited.—The Post must be questioned.

And at this moment the printer calls, to enquire if there is any copy prepared for the paper, urging that the compositors are waiting; we therefore drop the pen in the midst of the story, and give him this, because we have nothing else at hand.

The condition in which the present generation are placed, is one of deep interest, and of incalculable responsibility. At no former period of the world, and in no land, have mankind, under any form of civil government, been permitted to think, and act with more entire freedom, than now distinguishes the inhabitants of this country; and never were the sources of information so accessible to all classes of men.—False theories, on civil jurisprudence and religion, as well as true, are placed before the public eye, and urged upon the minds of men. Error is attired in its most fascinating habiliments, in order to captivate the mind, and secure its victims. It is presented in every variety of form, which the ingenuity of the depraved heart of man is capable of suggesting. The protecting power of the civil arm is extended alike to all; and false doctrines, and erroneous opinions in religion, urge their claims to consideration and support, with equal boldness and assurance with the true; and so long as error abounds in the human heart, the advocates of error will have their adherents.

This country is now making the grand experiment, whether, when truth and error are left equally free to combat each other, truth will triumph. No man's faith is here subjected to the prying scrutiny of an Inquisition, armed with dungeons, racks, and gibbets. He may think, and speak, and write as his heart shall dictate, with the most perfect freedom—inasmuch, that that bloody monster of iniquity, which in the ages of darkness that are passed, wrested from men "the key of knowledge," is here permitted to put in Her claim to be heard, and is, with the unblushing countenance of the "harlot," pretending that her character has been traduced—that she has never tarnished her virgin purity by deeds of infamy and blood;—and thus she is "beguiling unstable souls."

But amidst these deceptive arts, and these conflicting sentiments, the humble believer may look up with confidence to the God of truth, with the prayer of the Psalmist, "Lead me in thy truth." "Thou shalt guide me by thy counsel, and afterward receive me to glory." Or with an Apostle, "Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

The lights of science, of literature, and of religion, and the civil blessings we enjoy, are the rich boon of heaven to us, intended for our enjoyment, and moral improvement. But for our occupancy of them, God will soon bring us into judgment. We are indeed "called unto liberty," but how will this rich blessing be perverted to a curse, if misimproved "as an occasion to the flesh, to fulfil the lusts thereof."

NEW PUBLICATION.

We have before us a new work, in two volumes, of 216 pages each, designed particularly for Sabbath School Libraries. The title of this very interesting, and useful work, is a fair index to its character.—Vol. 1st is enti-

led, "Scripture Natural History of Quadrupeds, with reflections, designed for the young, by Henry Althaus." Vol. 2d contains, "Scripture Natural History of Birds, Insects, &c. with Reflections," &c. Much useful and important instruction, may be gained by a perusal of these volumes. The above work is published by D. F. Robinson & Co. and for sale at their Book Store in this city.

The last accounts from Mexico inform us, that a plot to revolutionize that country has been discovered. That the Vice President, General Bravo, was implicated.

General Intelligence.

LATEST FROM EUROPE.

ENGLAND.—On the 17th it was rumoured that Lord Goodrich had tendered his resignation of the Premiership. On the 18th, the rumour was confirmed, with the addition, that the seals were offered to Lord Harrowby, who declined taking them, even if the present Premier could not be prevailed on to remain. On the 19th, the British Traveller says—"We can now most positively state, on authority, that Viscount Goodrich has come to the determination of continuing in Office. It is true, as we before stated, that the Noble Lord did express a wish to retire, when his Majesty was last in town; but finding that his resignation was incompatible with the preservation of that concord in the Cabinet which now exists, he scrupled not to sacrifice his own private feelings to the public good."

It was likewise reported that Lord Holland had given in his adherence to the ministry. The Court Gazette announces, amongst other diplomatic appointments, and changes of less importance, that Sir William A. Court, is to become his Majesty's Representative at the Russian Court, and that Sir Frederick Lamb is to remove from Madrid to Lisbon, in the same capacity.

SPAIN.—The King and Queen of Spain made their Public entry into Barcelona in a triumphal car, on the 4th of November. Owing to the same measure previously adopted, the people were so much disheartened that the most profound silence reigned during the procession. The Political Chiefs, the Public Deputies, and all employed under the Constitutional system, were ordered to quit the town on the day previous.

PORTUGAL.—Don Miguel arrived at London Dec. 30. He was received with great pomp by the Lord High Admiral. The New Times says—

"The young Portugal Prince is of the middle size, of mild agreeable features, and bears a strong likeness to the members of his uncle's family. He partook of a slight refreshment in the mansion of the Governor, Sir R. Keats, and then set off with his Royal Highness the Duke of Clarence, for Busby. The Infant will leave this country by way of Falmouth, for which purpose the *Perzia* has been ordered to the westward, from Portsmouth. He will probably sojourn with us for ten or fourteen days."

A letter from Lisbon, dated Dec. 8, says, "the suspension of bank payments has produced the worst effects here. The fears of the public seem to arise from two considerations, which seem to have great weight under present circumstances. The first is, that the implacable enemies to the Charter, and the rights of Don Pedro IV., did not cease to view with inimicable regret the prosperity of the Bank, which has rendered great services to industry and commerce, because that useful Establishment owes its creation to a decree of the ancient Constituent Cortes, dated 29th of Dec. 1821. The second is, that the Directors of the Bank have committed the fault of confounding and identifying its capital and credit with that of the public treasury, and of placing itself in dependence upon the Ministry which necessarily embarrassed its operations, and the free use of its funds."

AUSTRIA.—Austria has collected a great army on her frontiers towards Turkey, for the purpose undoubtedly of opposing Russia in Moldavia and Wallachia. The Chronicle says—"We cannot help regretting this state of things, at a moment when we want repose, and when our finances are not quite in a war state. At present we will not enter into a discussion whether it could have been avoided as we shall have abundance of opportunities very shortly of giving our full opinion when all the documents are before Parliament, and when a mature judgment can be formed on the subject."

RUSSIA AND PERSIA.—Peace has been concluded between these powers, and the preliminaries have been solemnly agreed upon by both parties. The St. Petersburg Journal states, that on the 17th February, Ali Khan, Military Governor at Tauris, came to make overtures of peace, on the part of Shah of Persia, to General Paskewitch, who charged Fet Ali Khan to inform his Sovereign and Abbas Mirza of the conditions on which Russia granted the peace solicited by the Court of Teheran.—The conditions were accepted.—lb.

A London paper says, "it is said that intelligence has been received from Vienna, that Persia is to pay Russia a million and a half indemnity for the last war—after the example we presume of Ava."—lb.

GREECE.—General Church has passed into Accarania with 5000 men. He has been joined by the Capetani of the District, and his numbers increase daily. The only Turkish force in that quarter is the garrison of Missolonghi, amounting to no less than 500 men. Gen. Church has cut off their communication with Preveza, and they must consequently soon fall.—lb.

TURKEY.—Despatches from Mr. Canning have reached London, dated as late as Nov. 28th. The question of peace or war is still undecided, but the ambassadors are stated to have demanded their passports in despair of bringing the Divan to terms, and were actually preparing to leave the capital. To this demand no answer has been given. From the Scots Times of Dec. 29th, we extract the following details from the French papers, with comments.—lb.

"The news from Constantinople are to the 25th in the afternoon. The Ambassadors of the three mediating Powers had on the preceding day a conference with the Reis Effendi which attracted general attention, as well for the novelty of the thing itself (for the Reis Effendi has ordinarily conferences with isolated individuals but never with several diplomatic persons at the same time,) as on account

of the importance of the circumstance. The three Ministers, for whom Guilleminot spoke, all used their efforts to show to the Reis Effendi that it was the true interest of the Porte to comply with the proposition of the Powers, or else to declare openly and seriously whether it would accept of or reject pacification. The Reis Effendi, on his part, appeared to avoid every thing which would decide the question definitely, and entered into a long dissertation upon the right of interference in the affairs of Greece, and upon the demands of the Porte to the engagement at Navarin. The discussion became animated, and was so much prolonged as to weary the patience of the Ambassadors, so that one of these gentlemen exclaimed, "You wish for war, and you shall have war." (Vous voulez la guerre, vous l'aurez la guerre.) The conference terminated without any precise result. The French Ambassador, however, retained the hope that the Porte would ultimately yield to the wishes of the Powers. The Russian and English Ambassadors, entertained a different opinion. Nevertheless, the Porte, at eleven at night of the 24th, sent for the Dragomans of the three Powers to make proposals to them. The nature of these proposals, or upon what they were founded was unknown at Constantinople at the departure of the courier. It was equally unknown if these proposals were in consequence of the conference of the day, or of the joint Note which the Ambassadors on their return from the Palace of the Porte, had signed at the house of Mr. Canning. By this note, which is dated the 24th, at six P. M., the Porte was again invited—first, to acknowledge a general armistice in Greece; secondly to make some mutual concessions with the Greeks, in accordance with the Treaty of the 6th of July. A period of three days was fixed on for the determination of these two points. If after that time no answer was given to the Ambassadors, or if they should receive only an evasive one, their intention was to quit the capital. M. de Ribeaupierre has made every preparation. He has requested the Consul of the Netherlands to protect the Russian subjects during his absence. A circular has in consequence, been sent to all the Consuls. Mr. S. Canning has also recommended his countrymen to the Minister of the Netherlands, and M. Guilleminot has recommended his to the Plenipotentiary of Spain. A courier set out at the same time for Smyrna with despatches for Messrs. de Rigny and Heyden.

Such, according to all accounts, was the state of matters at Constantinople when our Ambassadors' despatches came away, and it is even said there is some reason to apprehend that the embargo which was previously taken off at Constantinople, had been re-imposed. The only ground, therefore, on which a pacific result rests, is the fact, that up to the moment of our Ambassador sending off his messenger, on the 28th ult. no answer has been returned to his demand for Passports, by the Ottoman Government. "We should only mislead our readers," says the Courier, "if we were to indulge the most distant hope that the Allied Ambassadors would voluntarily remain in the Turkish capital. At the same time we must not forget, that, in a negotiation with a Government like that of Turkey, none of those general principles can be assumed which would enable us to arrive at a safe practical conclusion, as to inevitable consequences, when applied to States of a more legitimate character. Obstinacy may relent at the eleventh hour; and caprice may do the work of reason. This, however, is but slippery ground on which to stand; and we are prepared to find it slide from under us."—*Scott's Times*.

Dates from Odessa to Dec. 7, mention the receipt of news from Constantinople as late as Dec. 1; the Ambassadors met with no opposition in preparing for their departure. Letters from Trieste of Dec. 11, state that Admiral De Rigny had burnt the Greek fleet off Scio, after having vainly summoned it to suspend hostilities, which it had been carrying on beyond the line designated by the allied squadrons for carrying on the war between the Turks and Greeks. This line ran between Milo and Lepanto.—*Id.*

RUSSIA.
Odessa, Nov. 24.—We are here very anxious for the events which may soon take place. Preparations are observed, which lead us to expect that war will soon break out. The 6th Corps, which was stationed on the Dniester, has left its cantonments, and marched forward to the mouth of the Danube. Count Wittgenstein has issued an Order of the Day, which recommends to the Commanders of Corps and Divisions, to take the greatest care that the troops and the matériel be ready to commence the campaign at the shortest notice. The General-in-Chief has inspected the pontoons intended for crossing the Danube, and expressed his satisfaction with them; they are built on a new plan and may be removed from place to place more easily than those hitherto in use. A new kind of Congreve rocket has been brought here, which has been given to the 6th Corps, and will probably be tried in the next campaign.

In a German Petersburg Journal there is an article which has been inserted in our Russian papers, and is drawn up in the form of a Manifesto of the Russian nation to the Government. The object of it is to induce the Emperor promptly to put an end to the affair of the Greeks, and to throw the sword into the scale in favour of their fellow Christians. Count Von Pahlen intends to set out in a few days, on a tour of inspection in the government.

Jan. 16. The sight of many foreign uniforms, which seem to announce an invasion excites much surprise in this city. Many Russian Officers come here every day, and return to their army, which is stationed on the frontier. We are thereby pretty accurately informed of all that passes there. We are assured that Count Wittgenstein has orders to pass the Russian frontiers, without waiting further instructions from St. Petersburg, as soon as he has positive information of the arrival of the Mardus de Ribeaupierre at Odessa. Count Wittgenstein inspects, without interruption, the positions of the army, which is cantoned in these lines. Count Woronzoff is expected from St. Petersburg; and is still spoken of as the Commander-in-Chief of the army intended to act against the Turks. Provisions have risen very much in price here. All the grain is bought up by speculators; and the melancholy consequences of a monopoly in corn begin to appear, as the most considerable persons engage in this business. Several foreign mercantile houses, which have had establishments here for several years, begin to withdraw from business, and appear disposed to give up their connections here.

Letters received at Vienna confirm the account of the burning of the Greek fleet, and add that Admiral Cochrane had escaped with great difficulty on board of an English vessel. The New Times credits this report, though it

does not come officially. The Morning Herald doubts it.—*Id.*

The Globe of the 1st January says: The ordinary mercantile letters by the mail from Trieste, which ought to have arrived yesterday, came to hand by the French mail this morning. They are dated generally the 18th ult.; and there is not the slightest allusion to the reported destruction of the Greek fleet at Scio; and as the account was stated to have originated at Trieste, on the 14th or 15th ult. the whole is believed to be a fabrication. Certainly, it seems impossible that if such a rumour existed up to the 18th, some of the numerous letters received by the mail should not have noticed such an event.

The London Courier of the 29th states the prominent facts of the Turkish question as follows:—*Id.*

"1. The Allied Ambassadors had demanded their passports, which had been refused them."

"2. The Embargo had been practically, though not formally replaced, inasmuch as no firmans were granted in the usual way."

"3. Our Ambassador had instructed Sir Henry Wellesley, to forward him no more despatches by the way of Vienna."

"The refusal of the passports was peremptory and unqualified. The Ambassadors therefore were placed in a situation at once novel and embarrassing. All negotiation was at an end; they had no longer any diplomatic functions to discharge at Constantinople; and they were bound, by the instructions of their respective Governments, to leave it, when affairs had reached that point. They accordingly demanded their passports. The refusal of the Porte could not change the simple character of the proceeding they were directed to adopt."

The Courier considers that the refusal to permit them to depart, or the forcing them to steal away in a manner inconsistent with their high functions, is in either case equivalent to a declaration of war.

It is stated in the Globe, on the authority of Vienna letters, that the Russian Ambassador left Constantinople on Dec. 4th. The Globe supposes that the delay of the two other Ambassadors may have been caused by some hopes of accommodation. It is further stated in the Globe of the 2d, that on the communication of the Russian Ambassador at Constantinople to the French and English Ambassadors, of his determination to leave for Odessa, they remonstrated with him, and used every means in their power to prevent his embarkation, as they wished him to remain until all hopes of an accommodation were lost, when they would all quit together; but it was reported he would not listen to their pressing solicitations, and embarked.

The following is from the Ausburgh Gazette:—*Id.*

ODESSA, Dec. 5. The latest letters from Constantinople merely state, that the three Ambassadors were preparing for their departure. In the conference of the 24th, among other things, the Reis Effendi complained with bitterness, but at the same time with moderation, of the amicable declarations of the Ambassadors, while the Admirals were preparing the catastrophe of Navarin. They had, he said, seriously compromised themselves with the Sultan and the Divan. He added, that he seized this occasion when he, perhaps negotiated with them for the last time, to remind others of the assurances which they had given. It is remarkable that the Sultan was present (concealed) at this conference. This language and other energetic declarations of the Reis Effendi, make it easy to foresee the issue of the negotiations. However, towards the end of the conference, the Minister having hinted at the possibility of submitting propositions, some hope was conceived from this circumstance.

It would appear that this was only to gain time. The Ambassadors thought so, and, accordingly, on the 27th, demanded their passports, but were answered that they had no occasion for them. They stated it to be their intention to remain there some days, and not to sail till the beginning of December. On the 1st inst. they, by circulars, recommended to individuals belonging to their respective nations to put their affairs in such order that they might be prepared, at the end of three days, if necessary to withdraw.

SLAVE TRADE.
Extract of a letter dated Matanzas, January 30th, to the Editor of the New-York Daily Advertiser.

The United States ship Erie is at this place. She left Pensacola in great haste on the 10th instant for Key West, having heard that a slave ship had run on shore there. On her reaching that port on the 21st, it proved that the slave had been closely pursued by an English sloop of war, and finding she had no other resource, ran for the Florida Reef. She had 700 slaves on board, and a large quantity of gold dust and ivory. All the slaves with the gold dust were saved. The wreckers brought them to the collector, who, having no way to secure them, allowed them to rove around the island. On the night of the 20th, the captain of the slave ship took 400 of them, and all his gold dust, on board a vessel that was lying there, and sailed for Havana. He arrived safely the following morning, and that day put his slaves in market and sold them. The remaining 300 are to be sent for. They are men, women, and children; some families consisting of father, mother, brothers, and sisters, entirely naked, with the exception of a small piece of blanket tied around their waist.

They have the appearance of wild men. When you approach, they walk off as if afraid; but no person can converse with them, not being acquainted with their language. The island is a perfect barren of white sand.

THE CHEROKEES.—The new Government adopted by this people, is said to be in full operation. Among the first exhibitions of its power, was the public execution of an Indian for murder. He was hung. Their printing materials have arrived. The type are generally cast in the Cherokee alphabet which consist of eighty six different characters, or rather syllables, the invention of a native Cherokee.—*N. Y. Statesman*.

Creek Indians.—The Macon (Geo.) Telegraph mentions that a full Council of the Creek Nation of Indians assembled at their Council ground on Monday the 31st ult. and continued for several days. At this Council the Treaty made by Col. McKenny with the Chiefs, for the purchase of a remaining strip of land in the boundaries of Georgia, was laid before them by the agent, and received their full assent. The Government is to pay them \$47,491—being \$5000 more than mentioned

by Col. McKenny in his letter to the Secretary of War.—*Id.*

A new passage, around Cape Florida, through the harbor of Key West, has been discovered, by which vessels drawing no more than twelve feet water may pass from the Atlantic to the Gulf of Mexico, without exposure to the danger and delay incident to the route by the Tortugas.

CONGRESS.

In the Senate on Thursday last (14th Feb.) the amendment offered by Mr. Foot to the rules of the Senate, giving the Chair a concurrent power with the Senate, to call members to order, and subjecting his decisions to an appeal, was, after a long debate, adopted, by a vote of 41 to 15 on the first branch, and of 48 to 2 on the second branch. The amendment was opposed by Messrs. Tyler, Macon, Berrien, Rowan, Johnson of Ky. King, Kane, &c. It was supported by Messrs. Johnson, of Lou. Van Buren, Dickinson, and others.

Mr. Noble remarked that, "he had voted for the amendment, not for the reason that in his opinion, the chair had not before the power to maintain order, but with a view to make his duties more certain than before; and to prevent the flood gates of Roanoke eloquence, from being again opened upon us." Very good reasons.

WASHINGTON Feb. 12, 1828.

In Senate, yesterday, the bill providing for Mrs. Susan Decatur, and others, was passed. The report from the Select Committee to which the revival of the rules of the Senate was referred, was taken up, and the amendments proposed by them were adopted. On the amendment proposed by Mr. Foot, relative to the powers and duties of the Vice President, considerable discussion arose, when the amendment was laid on the table.

The House of Representatives were occupied from the time when the presentation of petitions and reports terminated, until half past 6 o'clock, in a discussion which grew out of a report of the Committee on Military Affairs, on the subject of the Courts Martial at Mobile. The report acquits Gen. Jackson and the Court. A motion was made by Mr. Hamilton, the chairman of the Committee, to print the report together with the documents from the War Department, as they had been arranged by the Committee. This led to a long discussion. The motion was resisted with much force by several members; and Mr. Storrs moved to strike out so much of the resolution as provided that the report should be printed together with the documents. A motion was made by Mr. Beecher to postpone the further consideration of the discussion till Monday, which was negatived by a vote of 110 to 71. The amendment of Mr. Storrs was also negatived by a vote of 107 to 82. Mr. Wickliffe then moved the previous question, which was carried, and the resolution was ultimately adopted by a vote of 108 to 69.

Hemp.—Governor Clinton, in his recent message to the New York Legislature, recommends the cultivation of hemp and flax. He says, "it is the opinion of good judges, if this interest is properly fostered, that twelve thousand tons of hemp, worth \$4,000,000, may be annually raised in that State; and that within thirty years, the exportation of that article from the United States, will be equivalent in value to that of cotton."

CINCINNATI, (Ohio), Jan. 31.

Cheap Living.—Three hundred and seven waggon were counted yesterday morning at the Hill Market House in this city. A medium price for a good turkey was 37 1-2 cents; for a chicken 1-4 cents; for a pair of ducks 18 cents; for eggs 6 1-4 cents per dozen; for butter 12 cents per pound.

The Boston papers contain a notice, that a gentleman of that city is about to publish a new treatise to show that the Aurora Borealis is caused by the eruptions of volcanoes.

DEATH OF GOVERNOR CLINTON.

With deep regret we announce the death of DE WITT CLINTON. On Monday evening at 7 o'clock, he was seated in his study apparently in good health, with his two sons. His head suddenly drooped, and he instantly expired. The Legislature met on Tuesday, and appointed a Committee to superintend the funeral, which was to take place yesterday, and after passing resolutions alike honourable to themselves and the deceased, adjourned.

This is a great and shining light extinguished. De Witt Clinton was emphatically a great man—firm, decided, manly, and upright. Nature gave him a powerful and capacious mind, and he embellished it with all the graces of education. His imagination, brilliant and comprehensive, was guided by the soundest judgment, and amidst the labours and cares of political life, he found time to cultivate a classical and poetical taste. Whatever difference may exist with regard to his political career, there can be none as to his personal character. As a man, he was generous, upright, and honourable; gentlemanly in his feelings, and affectionate in his friendship. Let political feelings rest in his grave—and let him only be remembered as the great statesman, the accomplished scholar, and the honorable man.—*Morning Courier*.

NEW YORK, Jan. 25.

A most melancholy event occurred on Wednesday night in the family of Henry Eckford, Esq. His daughter, Henrietta, a young lady, aged about 19 years, was so dreadfully burnt by her clothes taking fire, that she expired yesterday morning.—We understand she was watching for the night with a sick sister, and fell asleep while sitting by the fire. During her sleep, the fire communicated to her clothes, and before relief could arrive, she was so badly burnt that she survived but a few hours. The sister, who was so much indisposed as to be unable to move, was obliged to witness the distressing scene, without being able to render assistance; and a brother, who was alarmed by the cries, and came to assist, was badly burnt, in endeavouring to afford relief.

Varicoid.—Dr. Jackson of Boston, in answer to some inquiries respecting the Varicoid or modified small pox, has published in the Daily Advertiser his opinions on that subject, formed from observations made by Physicians in Edinburgh, London, Paris, Philadelphia, New-York, and some smaller places. "In all these places," he says, "we find the same observations confirmed. These are, '1st. That small pox in a modified form is very common in those who have once undergone that disease, whether in the natural way or by inoculation. This modified disease is now

called the varioloid disease. It has sometimes been fatal."

"2d. That the same varioloid disease may appear in those who have undergone the cow pox; although it would seem to have been more rarely fatal in them than in those who have before had the small pox."

"3. That the varioloid disease is the same as the small pox, except so far as it is modified by the state of the constitution, in the person who suffers it; and that accordingly the matter generated in it will produce the perfect small pox in those who have never had either that disease or the cow pox."

"Thus it appears, that the shield on which so much reliance has been placed, to defend us from the small pox, has been pierced by the shafts of that malignant disease. But we have this consolation left, that though we may be wounded by those shafts, they are deprived of their venom by the guard we may throw about us. In other words, if we cannot always avoid the small pox, we may protect ourselves by vaccination from much of the suffering, and almost entirely from the danger of that disease."

THE LIVERWORT.

To the Editors of the National Intelligencer.

GENTLEMEN—You have frequently served the cause of suffering humanity, by giving circulation to important discoveries made in the healing art. I beg your indulgence to state, for the good of the public, that, since the winter of 1824-5, I have had three violent attacks of an inflammation of the liver, each subsequent attack worse than the former; that I have thrice undergone salivation, to the manifest injury of my constitution; that, soon after the effect of the third salivation was wearing off, I had an addition to my afflictions, of the most painful kind, viz. bleeding from the lungs; to check the progress of which, the first remedy resorted to was that recommended by the immortal Doctor Rush—I swallowed as much fine salt as my situation would admit of. This generally checked the bleeding for a season. I also had recourse to blood letting from the arm, to the application of leeches on my breast, and to cupping; all of which, I know, by experience, to be serviceable for a time. I have also submitted to blistering which affords some relief. In fine, from my first attack, till recently, I was under the full impression that the breast or lung consumption had taken fast hold on me, notwithstanding my family physician assured me to the contrary, repeatedly, to whose opinion I now gladly assent.

As soon as I saw Dr. Hereford's publication of the beneficial effects produced by the drinking of the Liverwort tea, I determined to give the Liverwort a fair trial in my case, and accordingly procured a supply, which I have used for near three months as my only drink, nourishing liquids excepted. Since I commenced drinking the Liverwort tea, I have no return of spitting of blood, and my strength has rapidly improved. When I call to mind my former situation, as before described, under the operation of salivation, blistering, the use of the lancet, and all the accompanying attendants on a debilitated constitution, not the least of which was the danger of strangling, from the great quantity of blood issuing from the lungs—to relieve me of which thirty leeches have been applied to my breast at one time, and thirty-nine incisions made on my breast for the use of the cupping instruments—having experienced all the distress, and infinitely more than I can describe, during the past spring and summer, (as often as twice in one month the distress arising from bleeding at the lungs,) and now to find myself free from this alarming visitor, and all the other evils brought in its train, such as leeches, cupping, &c.—the whole benefit resulting from the use of the Liverwort tea (for a period but little over two months,) with my health and strength improved—impart to me felicity truly gratifying, and which I desire to make known, for the benefit of all who may be similarly affected.—All such I exhort to give the Liverwort tea, a fair trial, and be attentive to their diet; for I have the best ground for believing that it was reserved for the Liverwort, through the blessing of Divine Providence, to do for me what all other expedients had failed to effect. And, from the experience I have had of this healing plant, I am of the opinion that all those afflicted with that distressing complaint, the obstruction of the urinary passages, should drink freely of the Liverwort tea; for it acts powerfully on the kidneys and those passages. They certainly would find it to their advantage. In conclusion, I would observe, that I have for the last sixteen months, rigidly adhered to a milk diet. I have drunk the Liverwort tea in its cold state, as advised by Doctor Hereford, and have abstained from all teas and coffee in a warm state, and all other stimulating draughts, of every kind.

JOHN CONNELL.

Directions for preparing the Tea, &c.—A double handful of the Liverwort, after washing it clean, is put into a saucepan, and a half a gallon of boiling water poured on the same; let the pan then remain on the hot embers, or stove, and simmer for about an hour and a half; then pour the whole into a proper vessel to drink out of. When cold, it may be drank as often as the thirst or the state of the stomach will admit. The keeping the leaves in the vessel while using the tea, is necessary to keep the same limpid.

Greece.—Dr. Howe, who has lately arrived in this city from Greece, and who is a gentleman of education and intelligence, gives a pathetic account of the condition of the Greek nation. The distresses of that country were probably never at a greater height than at present. An universal famine reigns over the Morea. This unhappy country has been overrun and ravaged by Ibrahim, who has spread desolation wherever he went. Every vine, every olive tree has been uprooted, and every kind of vegetation that could produce food has been destroyed as completely as if fire had passed over the earth. Thousands of the inhabitants, naked and mutilated, are subsisting miserably on wild herbs and snails. We understand that a meeting will be held in this city, early next week, to consider of the proper means to be taken for administering to the relief of this unfortunate people.—*N. Y. Evening Post*.

New Literary Work.—Messrs. Lincoln and Edwards, of this city have issued the prospectus of a periodical work, to be entitled, "Repository and Christian Review." It is to be edited by the Professors of the Newton Theological Institution, Rev. IRAB CHASE, and Rev. HENRY J. RILEY. These gentlemen very candidly remark, in their Address accompanying the proposals of the publishers, "that the distinguishing opinions of the Baptist denomination are theirs, and that whenever occasion presents, they shall think it

their duty to vindicate them." It is to be published quarterly at two dollars per annum, and each number will contain 80 pages octavo.—*Ch. Watchman*.

Clerical Notice.—We understand by the Western Religious Magazine, that Rev. James A. Randallson of Louisiana, so well known as an active and indefatigable missionary, has accepted the unanimous invitation from the Baptist church in Cincinnati, to become their pastor, and that he has already entered upon the discharge of his duties as such.—*Eclectic Recorder*.

Another New Baptist Meeting-House Dedicated.—On the 10th October last, a new Baptist Meeting-House erected in Chatham, Mass. by the Baptist Church and Society in that place, was dedicated to Almighty God. The services commenced by reading select portions of the Scriptures by Rev. Otis Wing; Sermon by Rev. Mr. Burtis of Abington, Ms. from Isaiah 2d Chap. 3d verse; prayers by Rev. Messrs. Peak, Curtis and Wing. It was a pleasing season to many, the services were pertinent and solemn.

NEW MEETING HOUSE OPENED.

The Baptist church of Le Ray, Jefferson co. opened their new meeting house for the public worship of God on the 23d Jan. ulto. at 10 o'clock, A. M. a sermon was preached on the occasion by Eld. J. Blodget, founded on Psalms xxiv, 8.

ORDINATION.

On the 23d ult. with the concurrence of a council advisory, Br. Zenas Case was ordained to the work of the gospel ministry in the second Baptist Church in Sweden. The officiating presbytery were Eld. O. C. Comstock, who preached from 1 Timothy iii. 1; Eld. Ira Irons, who made the consecrating prayer, and imposed hands with Elds. Vining, Comstock, and Willey; Eld. A. Willey gave the charge; Eld. E. Vining gave the right hand of fellowship; Eld. Joseph Gould addressed the church and congregation; Eld. Wm. A. Scraton made the concluding prayer; a hymn and benediction by the candidate. All was performed under tokens of divine approbation.—*B. Reg.*

Ordained to the work of an Evangelist, on Wednesday evening last, in the Second Baptist Church in this city, the Rev. Herbert C. Thompson. Sermon by Rev. Eli Ball, from 2 Tim. ii. 2. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Consecrating prayer, together with imposition of hands by the Presbytery, by Rev. H. Keeling; and the right hand of fellowship by Rev. J. B. Taylor.—*Richmond paper*.

MARRIED.

At East-Hartford, Mr. John Arnold, to Miss Mary Burnham; Mr. Charles Forbes, to Miss Mary Ann Ward.

At Pomfret, Mr. William Elliot, to Miss Nancy Davis; Mr. Augustus Steer, of Laurens, N. Y. to Miss Phoebe Ann Medbery, of Pomfret.

OBITUARY.

In this city, Mr. John Weare; Mr. Henry Myers.

At Granby, Col. Andrew Hillier. 86. a revolutionary officer. He was at the taking of Havana, and afterwards a graduate of Yale College.

At Pomfret, on the 4th inst. Mr. James Sawyer, aged 80. He lived respected, and died lamented, by all who knew him. He indulged a hope in Christ for many years, which in his last expiring moments, was an anchor to his soul. "Mark the perfect man, and behold the upright: for the end of that man is peace."

NOTICE.

THE Baptist Ministers' Meeting for Litchfield County, will be holden at the house of Mrs. N. Hunt, in Sharon, on the last Wednesday in February, at 9 o'clock, A. M. Elder Rufus Babcock is appointed to preach, at 2 o'clock, P. M.—The text for discussion, is Luke xvi. 9. Elders Thos. Winter, and Caleb P. Wilson, are respectfully invited to meet and unite with us.

S. AMBLER, Clerk.

TRUNK LOST.

LOST, by Rev. SETH EWER, on the 12th inst. about half way between Meriden and Berlin, on the New Haven turnpike, a small Trunk, about 20 inches long, covered with oil cloth, with a brass handle on the top. Among the articles in the trunk were—3 shirts, with his name marked at full length, 6 neck handkerchiefs, a pair of woollen stockings, a wrapper, with sundry books and papers of no use to any but the owner; together with a pair of silver bowed spectacles, a razor and brush. The trunk is supposed to have been taken from his chaise by some evil minded person, or persons, and rifled of its contents.

Whoever will find and return the same to Mr. Ewer, at Wallingford, shall be handsomely rewarded.

Feb. 23, 1828.

NOTICE.

THE Court of Probate for the District of Farmington, has limited, and allowed six months to the creditors of the estate of TITAMER C. JUDSON, late of Bristol, in said District, deceased, to exhibit their claims against said estate to the Executor. All claims not exhibited to the Executor within said time, will be by law barred.

ORIN JUDSON, Executor.

February 16, 1828. 3w2

ÆTNA INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President. 25

ISAAC PERKINS, Secretary.

Printers' Cards.

FOR Sale at this Office, a few dozen pairs of Printers' Cards. A rare and scarce article.

PENSIONERS' BLANKS,

OF ALL KINDS, For sale at this Office.

POETRY.

From "The Memorial."
THE DELUGE.

O'er the wide earth was joy. The shell went round,
And song and mirth, not innocent, were there.
The fires upon the altar were extinct,—
Or lighted but at pleasure's shrine, they burn'd.

With an unholy brightness. There was heard
The sound of revelry, the merry laugh
That peal'd amid the banquet. Men reclin'd
In bowers of roses. On the river's bank,
Lull'd by the sounding waters, and the calm
Of cooling shades, sooth'd by the rushing
breeze,

Mingling with music's soft and melting strain,
Flew the voluptuous hours. Then men
bow'd
But not to God, and innocence had now
Not e'en a name on earth. The hills, the
rocks,

Were not God's altars. Men receiv'd the
gift,
But worshipp'd not the Giver. O'er the earth
Was one great festival, one gala day,
Of enervating pleasure. They whose brows
Should bear the helmet, wore the coronal;
The unmanly chaplet of unmanly flowers.
The bowers of beauty were profan'd—the
blush

Which, like the ruin'd temple's fire, betray'd
The approach of its disturber, was a scorn.
Men's senses reel'd amid the banquet's joys.—
The wine-cup's poison they had drunk, and
found

Should stay the pestilence? the smiling earth,
Where'er they habited, from hill to hill
From rock to rock, rung with the echoing
strain

Of pleasure's orgies, like a trumpet-blast.
What is the rushing sound that fills the air?
Why is the voice of revelry so mute?
Why fly the senses from the blooming cheek?

It is the dash of waters. Hark! again!
As if a thousand torrents were abroad,
Dashing their headlong way, or the wild waves
Of ocean were approaching—while on high
Bursts the loud cry of horror and dismay.

There is the shriek of agony; the groan
Half drown'd in bubbling waters; the deep
curse,

And the half utter'd prayer, and hopeless
shrieks
For more than hopeless help; and the wild
yell

Of the astonish'd beasts—who ply their limbs
In vain to gain some spot above the waves,—
From the proud lion, roaring in his wrath,
To the poor lamb, who struggles for a while,
Then with a silent and appealing look,

Sinks down beneath the waters—and there too,
Still faithful to the last, the generous dog
Spends his last breath to save the one he loves,
Forgetful of himself;—and when at length
The sobbing breath and failing limb proclaim
The effort well nigh over, still enjoys
Affection's proudest privilege, to die
With him he could not save. All else forget
Their nature and their passions, in the depth
Of their calamity. The mountain-top
Affords a moment's refuge—there was seen
The young lamb crouching at the tiger's side
Securely; and some desperate hand has seiz'd
And wrestled with the monster for his place,
Till the waves close o'er both, and struggling,
both

Together sink. The father spurns his child,
Yet clinging to him, in the whirling wave.
The sister's hand has found some frail sup-
port,—
A brother's stronger grasp has wrench'd it
from her,

And dash'd her in the waters—safe on high
The dove flies trembling with the trembling
kite

Unharm'd, unharmed.—All is selfish now,
Only the mother clasps her frightened babe
In wild amazement closer to her breast,
And shrieks, and perishes. Affection's ties
Are broken or forgotten. The tall tower,
And lofty hill, are peopled with the brutes
And men; some vainly struggling for the
place,

Grapple with desperate arm the lion's throat,
Till the wild prey and waters sweep them all
Into one common sepulchre. With shrieks
The wild bird vainly seeks a resting place
Over that shoreless ocean, till at last
She clasps her weary wing, and drops, and
dies.

Through the wide earth 'tis deeply silent
now—
There is no sound, save of the waters' flow.
The world is one vast grave; and all its caves
And vales and mountains one huge sepulchre.
In his new world the astonish'd dolphin plays;
The ponderous whale sports now in beauty's
bowers,

In stupid wonder at the unwanted sight.
Around the wanton harp-strings serpents
wind,
And twine amid the rose wreath'd coronals.
On the voluptuous couch, o'er-canopied
With fair and fragrant flowers, the slimy eel
And sea-snake knot and nestle, for the hour
Of deaden'd retribution has arriv'd;—
God in his power is there!

A sound once more!
The rushing winds are heard, and joy! again
The mountain lifts its head above the waves.
Wheeling amid the solitary air
The raven now appears—o'er that wide waste
The dove again vainly seeks a resting-place.
Yet not again in vain, for now she bears
The token-branch of mercy—and the waves
And water have subsided; and the deep
Rolls slowly back its surges, and the hills
And dripping forests come once more to light.
Yet mid this scene of horrors, is there hope
And pledge of a redeeming mercy. Not again,
Yet not again, oh! God, wilt thou rebuke
Thy children thus. Thy chastening rod
In wrath was lifted up. The cloud past not
Till on its bosom play'd the rainbow's smile.
Still may that pledge be ours; and when the
cloud

Of thy rebuke is on us, then oh! God,
In mercy let thy rainbow still appear,
Till the tremendous hour be past away.

NO. 56.

The persons by whom the Christian Reli-
gion was propagated.

The founder of Christianity was so poor,
that he had not where to lay his head; and
those whom he chose for witnesses of his
character, and missionaries to the world,
had no external glory to recommend
them. None of them were men of litera-
ture, in the Greek or Roman sense of the
word; and Paul only in the Jewish sense.
The rest were plain men. They had no

family connections, no estates, no titles,
not even that of Rabbi, among their coun-
trymen. They did not, I conceive, ap-
pear in what is called the rank of gentle-
men; nor had they acquired the modes of
behaviour in polite life. They were
plain, honest men, of unfeigned piety, and
much unadorned good sense; who deliv-
ered their testimony with great simplicity
and zeal, and with an ardent affection to
their master, and the souls of men. In
appearance, dress and manners, they were
considered as verging towards what is cal-
led the lower class of society; and in both
their idiom and accent they had among
their countrymen at Jerusalem, the *patois*
(the brogue,) of Galilee, and among the
Greeks and Romans, the *patois* of the
Jews. "What will this babbler say?"
was the contemptuous sneer of the Athe-
nian philosophers; and Paul's own de-
claration, "though I be rude in speech,
yet not in knowledge," unites to confirm
the justness of the remark. By the fol-
lowers of Christ in succeeding ages, the
character of the Apostles has been justly
held in so high a degree of reverence,
that we are ready to attach to them a ven-
erableness of appearance in the eyes of
the world, which commanded general es-
teem. But on due consideration, the ac-
count which has just been given will be
found to be accurate. Judge then what
regard would be paid to such men, when
they went from place to place, to propa-
gate a new religion, and to assert that ev-
ery body was in the wrong except them-
selves. When they every where pro-
claimed aloud, that unless each individual
turned from his sinful thoughts and ways;
the Pagan from all his idolatry, to the gos-
pel; and the Jew from relying on his ob-
servances, and quitted Moses for Christ,
he could not escape the judgments of
God,—you can easily anticipate with what
hearts the world would listen to their
preaching.—Bogue.

THE CARNAL MIND.

"The carnal mind is enmity against God."
Rom. viii. 7.

This assertion has stood, for a long
time, on the sacred page, yet it is believ-
ed by none, Christians excepted; and
they do not feel it to the extent of its truth.
Unrenewed persons are not aware of
their opposition and actual enmity to God.
They think they are only, not devoted to
him in the manner they should be; and
some deny the doctrine of depravity.
Instead of ingenious argumentation on this
subject, I shall just make a direct appeal
to common sense.

In the days of Pilate, Caiaphas and
Cæsar, there were in Judea persons of
note, and of wealth, and in office, who
practised continually all manner of enor-
mity. Their oppressions and their cru-
elties were wonderful. They were much
censured, no doubt, by many. But the
wide multitude did not take it so high as
to collect into raging mobs, determining to
spill their blood on the spot. There was
at the same time a meek individual who
passed through the streets, pitying dis-
tress and relieving it. The tear swam
in his mind's eye at the sight of woe. He
persuaded men to love each other—to be
kind to each other—to be peaceful and
happy. Towards this person the maligni-
ty felt by the populace was so uncon-
trollable, that after seeing him expire in
lingering tortures, their keen hatred was
by no means satiated. How are we to
account for their different feelings towards
these opposite characters? It can only be
done by rehearsing the sentiment of the
apostle, "The carnal mind is enmity
against God."

There was a mean & hateful tyrant, who
arrayed himself in royal apparel—sat up-
on his throne, and made an oration unto
the people—They shouted, it was the
voice of a God, and not of a man. There
was a minister of the Saviour's holy reli-
gion, who not long after made an oration
unto the people, trying to point them to
the paths of peace and joy. How did
they receive his address? "Away with
such a fellow from the earth, for it is not
fit that he should live." No one had ac-
cused him of fraud, or theft, or of mur-
der. They could scarcely tell you what
they had to allege against him. But,
"Away with such a fellow from the earth."

In those days there were unnumbered
cases of the tallest villainy—open, mani-
fest, conspicuous. But these actors of
crime passed on through life with the or-
dinary censure only. Look at the case of
prophets and apostles, who went about
with lowly dispositions, trying to do good.
Scarcely was it ever known that one such
escaped being burnt, crucified, or sawn
asunder.—Throughout the wide earth
where heathenism was taught—where the
worship of unclean and drunken idols was
enjoined—the pagan priests were not mis-
used—they were not spoken against.
Those teaching falsehoods, gross and ri-
diculous, which a child might have de-
tected, never met with hatred or opposi-
tion. The present condition of civilized
society utterly prohibits this enmity of
the carnal mind from exhibiting itself in
acts of blood. But is it lessened? Not
a whit. Converse with a worldling on
the defects, real or imaginary, of a con-
spicuous professor of religion, and mark
the gratified bitterness that curls his
cheek, in that ironical grin.—Why? Is

there no case of notorious wrong and
baseness, in all the land, for him to spend
his hatred on, that he seizes with so much
greediness upon one of doubtful or only
conjectural hypocrisy? Let one who has
been a zealous advocate for the Red-
eemer's cause, act amiss, or only be
said so to do, & then notice the industry
of the irreligious, as they collect in groups,
at the corners of the streets. How pa-
tiently they travel over the news again,
again, and again, with untiring interest.
Hear their mirthful remarks, and how
each strives for the most biting jest. Is
there no case of vice or crime to be met
with in the whole circuit of their obser-
vation, but that one? Ten thousand of
them. But they do not furnish such deli-
cious food. The ungodly one will tell
you, that it is because he hates hypocrisy
beyond any thing else. But this in him, is
a hypocritical falsehood.

It is enmity to God instead of dislike
to hypocrisy; for he can put up with pre-
tenders in any thing except religion, and
there it is evident he is gratified to find a
hypocrite, and does not meet with them
as often as he could wish.

"The carnal mind is enmity against
God."—But (says the hater of truth)
the doctrine of depravity is not true; your
children are inclined to good, and not
prone to evil as the sparks to fly up-
wards." Here again I shall simply ad-
dress the common understanding of all
who have the smallest portion of can-
dour.

Who taught your child to use decep-
tion? to be selfish and irascible? suppose
you were to labour as industriously, and
study as ingeniously, to train them to
steal, and lie, and blaspheme, as you do to
teach them virtue; in which task would
you succeed most readily? Why is it
that you have not as much difficulty to
prevent their going to an extreme in steady
habits, as you have to save them from
profligacy? "O (say you) they are
spoiled by the world." And who spoil-
ed the world? If men were as much in-
clined to good, as evil, there would have
been at least as many virtuous as vicious
characters, and the example balanced, so
that one, not depraved, would be as like-
ly to take the straight as the devious path.
—Now all who do not wish to believe a
lie, can see this; and those who do, will
not see any thing.

"The carnal mind is enmity against
God."—Let a worthy, humble man, go
into a village, and preach that men should
repent; advise them to submit to Christ,
to "cease to do evil, learn to do well,"
and then go on his journey. Is there any
strife made about him? None of any kind.
Is the case remembered? Scarcely for a
week.—Now let a Universalist—let a
Shaking Quaker—let a Unitarian, a Deist,
or any one notorious for contradicting
God's holy word, arrive. He will be fol-
lowed from one side of a country to the
other. He will have attentive hearers of
those who do not go to a Methodist, Pres-
byterian, or Baptist meeting once in five
years. If he says any thing which is at
all passable, it will be applauded to the
skies. It will be remarked, "that he is
at least a man of parts and shrewdness,"
by those who have let pass them entirely
unnoticed, the most shining talents, but
employed, in the cause of truth. When
Christians refuse to go and hear their Sa-
viour vilified, they will be abused for sec-
tarian bigots. Drunkards, swearers, the
most wicked, and the most ignorant, will
become zealous partisans—disputers on
creeds—and quote scripture with more
positive importance, than one who has
studied it with trembling humility for forty
years. And the farther removed from
piety—the greater the opposer of reli-
gion—the larger will be their admiration
of the new preacher.

And now to sum the whole on this head
in one sentence: If I ever preach, in any
congregation, no matter what text is my
theme—and find in one corner, the Athe-
ist saying "most true"—in another the
Unitarian responding "well done"—and
all who hate my master, smiling with ap-
probation; nay, if there is no symptom
from such, of their hearts saying "away
with such a fellow from the earth," I
shall want no angel's voice to tell me, I
have strayed from the path the Galilean
trod.

"The carnal mind is enmity against
God."—The evidence of this may be
seen almost any where. Enter our law
making assemblies, and hear when half a
million of dollars is asked for, to build a
Fort at the mouth of some river; there
is no objection to the appropriation. Ask
for a tenth of that sum to plant a colony
on the coast of Africa, and by freeing us
from the curse of slavery, procure the
greatest national blessing that the New
World ever panted for—and then mark if
many frightful giants do not immediately
arise in the politician's view. He will
see a hundred objections. What is his
real one?—The measure is connected
with the prosperity of the Redeemer's
kingdom.—Let it be proposed to erect a
marble column; and write on it the name
of some dead warrior (who will never be
the least gratified by it, whether he is
with Dives or with Abraham;) and it
will appear to many, a glorious object.
Propose to send half the sum to the dif-
ferent missionary stations for the purpose
of raising our Indians from degradation, ig-

norance and wretchedness, to a state of
civilization, and you will meet with the
most industrious opposition. Speak of
gospel spreading efforts before an enemy
of the Saviour, or before a professor who
has in reality no love for the Master he
pretends to follow, and he will tell you it
is draining the country of its money.
Now, is this his real motive for opposing
the work?—No more than man's propen-
sity was Satan's motive for asking him to
sin. He well knows that more than the
sum requisite to send the gospel to all the
world, goes to foreign ports for ardent
spirits every year, bringing back ruin in-
stead of advantage to his fellow men.
Why are not his clamors heard as loud
and as long on the one subject as the other?
Because his heart is at supreme
friendship with his own purse, and of
course at enmity with God, because our
text is true: and if it is true what is the
inference?

1st.—Without an atonement we are all
lost. And that atonement never could
have been made by a produced being.
For he would owe as much obedience to
his God or producer as I do to mine.

2d. Without faith and repentance, an
atonement will avail us naught.

3d. In matters of Religion, whatever
total enmity loves, God hates; whatever
total enmity hates, God loves.—Philad.
Recorder.

It may be recollected that we published a
short time since the fact, that Rev. Robert
Taylor, an Episcopal Clergyman was recently
tried in London for blasphemy, having uttered
in his sermons expressions calculated to bring
contempt upon the Christian Religion, and was
found guilty. Such Clergymen, as Taylor,
and such Bishops, as he speaks of in the fol-
lowing article, are the legitimate offspring of
National Establishments of Religion.

From the Episcopal Christian Warrior, Phil.

A MODERN JUDAS.

The following is an extract from a let-
ter written by a gentleman in London to
his friend in this city, and just received:

"On Taylor's conviction for blasphem-
y, we believe there are few reflecting
Christians who do not lament that the arm
of the law should ever be called in to the
support of their religion. Every fresh
case of prosecution serves only to induce
the belief that religion requires the sup-
port of the laws. We know from history,
that so far from requiring such aid, it grew
up under persecution, and never was in
greater vigour than when the law was its
enemy; and we know also, that whenever
the law has interfered in its defence, an
effectual aid has been thereby given to
its enemies. The following is a remark-
able passage of his speech of more than
three and a half hours duration: "As to
the charge of my having treated certain
portions of Scripture with indecent cer-
tainty, I answer, I have treated no passage
of Scripture with levity, but such as the
soundest theologians and most learned
critics in Europe have admitted to be
most flagitiously apocryphal. I defy
the counsel for the prosecution, or any
one else to show that I ever in my life ap-
plied ridicule or sarcasm to one single
passage of Scripture, the genuineness and
authenticity of which have received the
suffrage of the learned world. I am still
as orthodox as the majority of our bench
of Bishops; and, when I first became a
clergyman, was much more so than many
of them—much more so, to my own cer-
tain knowledge, may I say, than my Dio-
cesan himself, who told me that heaven
and hell was all a fable—that the roman-
ces of a crucified God was a version of
the Prometheus Vinctus of Æschylus—that
the articles of the Church of Eng-
land were a nose of wax, and if he thought
I had a better opinion of them, he would
not ordain me, because there were fools
enough in the Church already."

SABBATH SCHOOLS A BLESSING TO PA-
RENTS.—Says a correspondent of the
American Sunday School Magazine,—A
few weeks since, as I left the pulpit at the
close of divine service, I observed a wo-
man who placed herself in my way, and
was conversing with some others with ve-
ry great agitation of mind. It was a lady
in married life, nearly forty years of age,
and one that I had generally seen at the
house of God upon the Sabbath, and one
that sustained what is generally called a
good moral character. On my inquiring
what had been the occasion of the anxiety
and distress of her mind, she answered,
as nearly as I can recollect, as follows:—
"I am a great sinner. I fear there is no
mercy for me." I inquired how long her
mind had been in that state? To which
she replied, "Several weeks ago, I went
with my children to the Sabbath School,
as they were small and needed my assist-
ance; and the questions which were put
to the scholars, led me to think so much
about my soul, and the danger that I was
in, that I could not sleep. My distress
continued to increase for several weeks,
till about a fortnight since I thought that
I had found mercy. But the next day I fell
into darkness, and lost my hope, and it
seems to me certain there is no mercy for
me." Soon after this she obtained relief,
and has since been apparently much devo-
ted to the service of God.

The questions that were given out

about the time that her mind became af-
fected, I found on inquiry to be the follow-
ing.—"What is sin? What evidence have
we that God hates sin? How ought we to
feel in view of our sins?" &c. J.

PROSPECTUS.

Of a new Periodical Work, to be entitled the
REPOSITORY AND CHRISTIAN REVIEW.
IN calling the attention of the public to a
work of this kind, we have no wish to lessen
the well earned reputation of periodicals that
are now in existence. Some of them have
been highly creditable to our country; and
long may they continue to give a vigorous im-
pulse to the efforts of American genius,
and elevate our standard of literature and
science. To many of the readers of these
works, however, we trust that a periodical
more distinctly Christian, and devoting more
attention to religious subjects, would also be
acceptable. If Christianity is not an imposi-
ture, it is a matter the most momentous, and
it should be respected by the current litera-
ture of the day.

Many, we doubt not, have felt the want of a
work which shall appear neither too seldom
nor too frequently, and which, while it has
for its leading object the promotion of the cause
of Christ, shall contain reviews and notices of
the most interesting publications; essays on
subjects that come home to men's business
and bosoms; historical and biographical
sketches, letters, and miscellaneous communi-
cations; illustrations of difficult passages in
the Holy Scriptures; selections from foreign
Journals and other sources, of pieces pecu-
liarly important; a compendium of religious,
literary, and philosophical intelligence; and
a quarterly list of new publications. Such a
work we would gladly make the Repository
and Christian Review.

We need not, perhaps, make any avowal of
the views we deem to be Christian sentiments.
But, as we wish to deal with perfect frankness
towards all men, we would remark that the
prevailing opinions of the Baptist denomina-
tion are ours, and that, whenever occasion
presents itself, we shall think it our duty to
vindicate them. At the same time, we shall
endeavour to do it in such a manner as shall
commend itself to the consciences of our breth-
ren, of whatever name, and to the approbation
of our common Lord.

On occasions like the present, high preten-
sions to catholicism, and splendid promises
are so often and so easily made, that we have
ceased to value them much. We would rathe-
r let the rule of our Saviour be applied: *By
their fruits ye shall know them.*

We have indeed had encouragement of as-
sistance from some able pens; and no small
portion of the work which we propose, will be
closely connected with the fields in which we
are daily toiling. Well written communica-
tions, we need not say, will be gratefully re-
ceived. And we trust that we shall not be found
indifferent to the interests of truth and of in-
tellectual improvement, nor to the encourage-
ment of those who labour to promote the real
dignity and happiness of man in any portion
either of our country, or of the world. Ar-
rangements will be made for opening and
keeping open the channels of intelligence
from the various sections of America and of
Europe, and we do not intend to forget Asia
and Africa.

Amidst the clashing of opinions, and of
tastes and dispositions, we cannot expect to
please all. But we shall sincerely endeavour
to benefit all who listen to us. We hold in ab-
horrence that haughty abuse of criticism
which delights in wounding the feelings of a
well meaning writer; and we behold in equal
abhorrence, we loathe that fulsome style of
commendation which excites attention to the
writer, rather than to what he has written.
When we can approve, we shall do it with
pleasure. When we must censure, we shall
do it with pain. What is true and right
must be maintained; but we hope to speak
the truth in love.

The profits, which we may receive from the
work, will be devoted to increasing the libra-
ry of the Newton Theological Institution.

IRAH CHASE.

H. J. RIPLEY.

In offering the terms of the Repository and
Christian Review, to their friends and the
public, the Publishers engage in the enter-
prise impressed with the importance of its
character and the need of its influence. They
are encouraged by the confidence which they
repose in the Editors, and by the belief that
the work will receive the cordial assistance
and support of ministers of the gospel, and
other influential and literary men. They are
sensible, that, however high may be its mer-
its, the permanent success of the work will
depend on the general and liberal patronage
it may receive from enlightened friends through-
out the union.

CONDITIONS.

1. The work will be published quarterly; and
the first Number will appear as soon as a sufficient
number of subscribers shall be procured.
2. Each Number will contain not less than 80 pa-
ges, 8vo. printed on fine paper and handsome type,
neatly covered.
3. The price will be 50 cents each Number, or 2
dollars a year; and those who shall become respon-
sible for five copies shall receive a sixth gratis.
4. No subscription will be received for a less
term than a year; the payment of which is to be
made on delivery of the 2d Number.

Subscriptions papers are to be returned to
LINCOLN & EDMANDS, the Publishers, No. 59,
Washington-street, Boston, on the first day of April
next.

Boston, Jan. 1823.

Subscriptions for the above work re-
ceived at this Office.

NOTICE.

THE Court of Probate for the District of
Suffield, having appointed the 25th day
of February inst. at 2 o'clock, P. M. at the
Probate Office in Suffield, for the appointment
of Commissioners on the Estate of Moses
Austin, late of Suffield, deceased. This is to
give notice to all persons interested therein,
to appear, (if they see cause,) at said time and
place, to be heard thereon.

MOSES S. AUSTIN, Adm'r.

Suffield, Feb. 8, 1823. 2w4

The BAPTIST Preacher,

ONE MONTHLY SERMONS from living Bap-
tist Ministers, published by Rev. Wm.
Collier, Boston—at one dollar a year, payable
in advance.

One Lord, one faith, one baptism.—Eph. iv. 6.

Complete sets of the Baptist Preacher from
No. 1, to 5, have been received, and can be
had with the future numbers, by new subscri-
bers, on application to the Editor of this paper.

February 2, 1823.